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tators, and modern opinions, such as Salisbury, Chamberlain, Huxley, Herbert Spencer, Karl Marx, Bakunin, and others. Our author is perfectly aware of modern criticism of the Bible, and its result concerning what is called Mosaic Laws. He says:—"For nearly a quarter of a century, having had it as my calling to publicly interpret the Bible and its commentaries (Mr. Fluegel is one of the lecturers in Baltimore); fully well aware, with the best expounders, that part of its prescriptions belong to ages and circumstances in which they were originated, whilst part of them were framed for later centuries, some even for times yet to come,—I tried to elucidate here, not so much the matter thereof, as rather their final social, political, and ethical objects in view." The author might have added that half of the so-called Mosaic legislation never reached the state to be applied at all, and others had to be altered or abolished altogether when the Jews lost their political independence.

Whatever fault one might find in our book, it may be considered an original attempt at comparative and progressive legislation, and more especially on the social influence of religion on civil and criminal law. This is partly summarised in the last section, headed "The Bible and the Present Society." The author says: "No doubt our present society rests upon a solid Biblical foundation. The ideas of God, duty, and righteousness underlie our community, at least as an ideal. That God-ideal is monotheism; and righteousness, not force, is the sequel; both are Biblic[al]. Our modern religions are monotheistic. Polytheism, apparently, is dead among educated people." He enumerates further on how other ideas and conceptions are derived from the Bible, such as humanity, family, property, and more especially morality.

Mr. Fluegel's book is popular enough to be read and understood by the non-learned class of society too, and I hope that the painstaking author will be rewarded by the prospect of a second edition, which he will, I hope, enlarge by copious notes concerning his propositions, which are not always fully explained. A Hebrew translation of it would be useful for the Jews in Russia and in the East, the book elucidating the Jewish question especially.

*Der Vertrag nach Mosaisch-Talmudischen Rechte* (The Contract According to the Mosaico-Talmudic Law). By RABB. MOSES BLOCH (Programme of the Rabbinical School, Budapest, for 1892-3).

THIS subject has been completely neglected by Michaelis, and is but mentioned in a note, or very shortly in the text, by Saalschütz, Auerbach, and Fassel, in the respective books mentioned in our author's

preface. That this point of legislation is of importance we do not want to prove. It certainly deserves a monograph, since it is a kind of basis for commercial law. The laws of certain contracts, for lending money, for deposits, for hiring, are mentioned in the Pentateuch, in short language, but developed in the Talmudic writings. Upon the latter, our author, who is one of the greatest Talmudists, bases his monograph, which is very complete and critically constructed.

A. NEUBAUER.

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